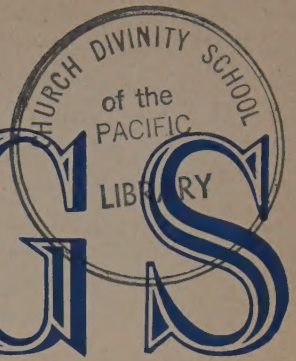
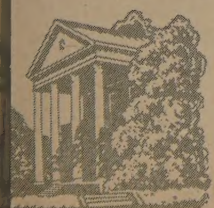


CHRISTIAN EDUCATION

FINDINGS



FEBRUARY 1958



- 5 Christians and the Crisis
- 8 The Ministry of the Laity
- 10 The Wonderful World of Why
- 14 Evaluation Sidelights
- 15 Shared Time for Church and School

CH DIV SCH OF PACIFIC
THE LIBRARY
2451 RIDGE RD
BERKELEY 9 CALIF F

Sight and Sound

Making Commercial Materials Your Own

One of the chief difficulties in the utilization of audio-visual resources is the necessary task of "converting" commercially produced materials and making them personal teaching tools. A producer must think in generalities, while a teacher must think in terms of his group of individuals and the immediate life they are leading together at the moment. The producer is concerned with denominational emphases and educational philosophies. He is concerned with age-level characteristics and the interests shared by the widest age span of children. On the other hand, the teacher is concerned with the needs and the potential for growth of each child in his class. His pupils are individuals, not generalities.

It is not surprising, therefore, that the introduction of a commercial audio-visual tool is frequently jarring to a class. Somehow the teacher must convert the material from its impersonality and make it his own.

For instance, as preparation for using a projected aid, the wise teacher needs to follow the movement of his class with great sensitivity. He will utilize the film only when the class is ready for it. (It is assumed that the teacher will have seen the film and thoroughly familiarized himself with it.) In short he will prepare himself and the class for the film.

Motion pictures become part of the teacher's personal equipment not only by this initial preparation but sometimes even by his editing of the film in the actual showing. Not all of a motion picture need be shown, nor all at the same time. A portion of the film may be used, perhaps omitting an objectionably stereotyped and unrealistic ending and leaving the presentation open-ended. Perhaps the film can be halted for discussion and then resumed.

Because the film has been simply a tool in the teacher's hands, he is not at a loss when the projector is turned off. He has not been replaced by the film nor has it intimidated him. It has been *his* tool; he has personally selected

it and watched very carefully how and when to utilize it. In such ways the teacher may exercise his creativity and bring motion pictures under his control so that they are not foreign intrusions into the life of his class but are a part of their learning experience together.

The same principles apply to other commercially mass-produced materials, notably slides and filmstrips. And here may be pointed out some of the comparative advantages and disadvantages of slides and filmstrips.

Slides have the advantage of being readily grouped in original combinations; this flexibility makes possible the multiple use of a slide set. Conceivably a slide set might be arranged to meet the needs of a primary class and then rearranged for an adult group. By deletions or rearrangement, the same set might be appropriate, also, for different Church seasons.

This flexibility is not possible with filmstrips for their frames (or pictures) are printed on one continuous flow of 35mm film. It would seem that slides, therefore, have an extraordinary advantage over filmstrips as far as creative and personal utilization by the teacher is concerned. But there are ways of editing a filmstrip. Not only may the beginning or end of the filmstrip be omitted during exhibition, but individual frames as well. A card, a book, or even the projectionist's hand may cover the lens while the filmstrip is being advanced to the next desired frame. Beyond this, paper mounts are available from some camera stores so that a filmstrip in need of radical frame rearrangement may be converted into a slide set.

As there are disadvantages to filmstrips, so there are disadvantages to slides. Slides seem to have their special demon who manages to invert their order, skew a few about so that they appear on the screen sideways or upside down, or jam them in the slide changer. This is the same demon who causes the loss of one slide, which can make the rest of the set worthless.

Filmstrips have been successful in exorcising the demon and are free of these disasters. They have the further advantage of being cheaper. Because filmstrips are a single item and do not

need individual mounting of each frame, the cost of handling and assembling is reduced. This results in a substantial saving to the producer and the consumer.

Slides and filmstrips each have their usefulness, although the harsh fact is that filmstrips dominate the market and slide sets are rarely produced any longer.

Non-projected audio-visual materials, such as sets of flat pictures and flannel-board sets, are also produced. As with projected materials, the teacher must be imaginative in using them. Omissions and rearrangements may be made. Only with sensitivity to the needs of a particular class should they be used at all, and then only at the proper time.

Only the teacher knows the members of his class. Only the teacher knows the immediate character of his group as a whole. A producer of audio-visual materials cannot know these facts any more than the editors of a curriculum can. It is imperative, therefore, that a teacher feel free to make this material his own: to choose the proper time for using an audio-visual teaching tool, to prepare his class to view the material, and even to reorganize the material itself if it is necessary.

Film Review

For those planning training programs for church school and daily Vacation Church School teachers, this film is recommended:

How to Make a Starch Painting, 16mm sound, 12 minutes, color or black and white. This is the most recent release from Encyclopædia Britannica Films and demonstrates a new variation of finger painting. The technique is suggested for use in elementary grades through college. The process involves an initial layer of liquid starch over glazed paper. While the starch is still wet, tempera paints are applied. By a variety of homemade or home-found tools, the paint may be redistributed and the glazed paper once again be revealed, resulting in form, line, texture, and color variation. The film does not suggest the use of fingers, with the result that the activity is not as messy as the finger-painting technique.

Following the preview of this film at the Department of Christian Education, members of the staff made their own starch paintings. Teachers' groups might do so, too. It was the feeling of those present that while the film might be presented to student groups, it would be unwise, for it suggests too many variations of starch painting and also makes it seem simpler than it really is. The activity itself has real merits and may find a legitimate and valued place in religious education.

—JOHN G. HARRELL

FINDINGS

Contents for February 1958

Volume 6, Number 2

• What the Church Is Teaching

Mr. Sydnor's notes, "What the Church Is Teaching Week by Week" are most helpful. I very much hope that these will be put together in a booklet which can be made available inexpensively.

(The Rev.) Almus Thorp
St. Stephen's Church
Columbus, Ohio

• Information Please

Well! Why did you not tell us about the cover of current issue, too? Was it made in Japan or U.S.A.?

(The Rev.) A. L. Byron-Curtis
1213 Court Street
Utica, N. Y.

Editor's reply: We do not know the artist or source of our cover picture in the December issue of FINDINGS. The editor received it as a Christmas card when he was stationed in Honolulu. He has asked the sender for information on the card, but so far has received no reply.

Acknowledgments: Cover photograph by Deford Deckert Studio. Photograph on page 6 by United Aircraft Corp. Both of these pictures were taken at the Pre-College Science Center at the Loomis Institute, sponsored by the Dorr Foundation. Other photographs: on page 5 by Wide World Photos; on page 8 by Syd Harris; on page 10 by Westinghouse TV and Saturday Review; on page 12 by George Zimbel, courtesy of The College Entrance Examination Board and The New York Times; on page 15 by the Oak Park-River Forest Council of Churches; on page 17 by A. Devaney, Inc.

FINDINGS

Department of Christian Education
28 Havemeyer Place, Greenwich, Conn.
THE NATIONAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and
August by The Seabury Press

Edited by the staff of the

DEPARTMENT OF
CHRISTIAN EDUCATION

Editor

THE REV. RICHARD UPSHER SMITH

Circulation Manager

THE REV. STEPHEN C. V. BOWMAN

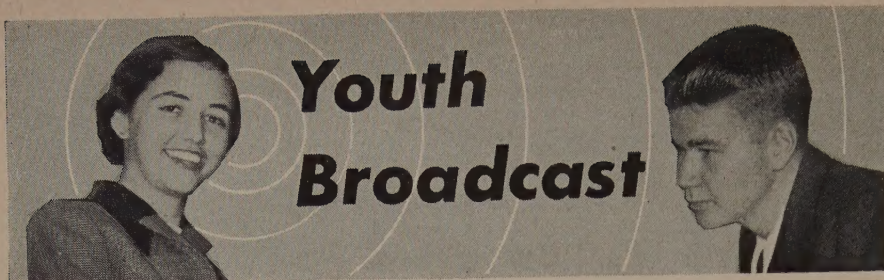
ARTICLES

- 5 **Christians and the crisis of the world is an age-old concern.** In this nuclear era, we may have new problems to meditate upon during Lent, writes the editor, but the salvation of mankind still rests in the unpopular doctrine of the Cross, with all it implies of sacrifice and love.
- 8 **The ministry of the laity is just as real and just as vital as the ministry of the ordained.** Why then, asks Emma Lou Benignus, do so few of the Church know themselves as Christ's beloved, invited to be in league with Him to build His peace?
- 10 **The wonderful world of why is brilliantly described by the editor of the Carnegie Foundation's Quarterly in an article reprinted by permission from the Saturday Review.** Helen Rowan's subject is a new approach to mathematics which in many ways parallels the approach of the Seabury Series in the field of Christian education.
- 14 **Evaluation sidelights on "What About Us?" the eighth-grade Seabury Series course, are given by Eleanor E. Sandt, its editor.**
- 15 **Shared time for Church and school is urged by Jordan L. Larson in an account, based on his own experience as Superintendent of Schools in Mount Vernon, N.Y., of what the weekday church school movement can mean if its potential is realized.**
- 19 **The Parish Leaders' Institute, newest of the national Department of Christian Education's leadership training programs, is described by the Rev. William J. Coulter, Associate Secretary of the Leadership Training Division.**

DEPARTMENTS

- 2 **Sight and Sound:** the Rev. John G. Harrell stresses the importance of adapting visual aids to the needs of the teacher's particular class or group.
- 3 **Letters**
- 4 **Youth Broadcast:** Louise Hatch reports on a consultation at Seabury House exploring the problems involved in working with junior-high-school young people.
- 17 **What the Church is teaching week by week:** commentary on the propers and lections for March
- 20 **Speaking of Books**
- 22 **Items:** Conferences on small church schools • The World Friendship Book and the world convention on Christian education in Tokyo.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Philadelphia, Pa. Subscription rates: single subscription, \$2.00 a year. Bundle subscriptions, 5 or more copies to one address, \$1.50 a year a copy.



Youth Broadcast

Working with Junior-High-School Young People

For several years there has been a growing awareness that the Church must provide more adequately for junior-high-school boys and girls. The numbers in this group are increasing. They often try to attach themselves to senior-high groups (possibly to the disadvantage of all concerned). This age needs to belong to some group; the Church may lose these pre-teens if she does not provide for them early enough.

The House of High School Students at the Episcopal Young Churchmen's Convention in 1955 recognized the need of their younger brothers and sisters and petitioned the National Council Youth Division to "help junior-high-school groups on all levels." Subsequently, the undersigned was appointed as junior-high-school field secretary for the Youth Division.

Recently a consultation about junior-high work was held at Seabury House, Greenwich, Conn. Fourteen adult leaders of junior-high young people discussed this new facet of the work of the National Youth Division. This month, Youth Broadcast is a report of the findings of this meeting.

Who are we talking about when we say "junior-high" young people? Although junior high schools are usually composed of grades seven, eight, and nine, there seems to be no national pattern. It was reported that many cities today have dispensed with separate junior high schools. Whether this is an expedient move because of building shortages or a move of educational significance is a matter for further consideration. "Junior-high" is a state of development rather than an age or a grade. The junior-high young person is betwixt and between, passing from grade school to high school, from childhood to adolescence.

It was agreed that there is no typical junior-high person. However, we can speak of a preadolescent pattern. Dr. Fritz Redl makes the point that this is not a time simply of growth and improvement. It is a time of disorganization which, while not permanent, must occur so that reorganization for future

growth will be possible. Dr. Redl says, "Growing into an adult means leaving behind or destroying some of what the child has been and becoming something else in many ways." ("Pre-Adolescents, What Makes Them Tick?" in *Child Study* magazine.)

One of the consultants said he thought of the junior-high youngster as a bundle of energy which is just bouncing around, coming in contact with new people, finding new experiences to which he must react.

So it is natural that junior-high young people have a multitude of activities and interests. How does the Church stand in relation to this variety of involvements which they are trying out, accepting, rejecting, passing through and beyond? Many of them participate in cults centered around such things as cars, jazz, and sports. Elvis Presley has his place here, too. If we are not to fail our youngsters, the type of relationship they have to the total Church fellowship must be made more significant than their identification with these fads. At a time when a young person's demands on himself are most severe, the Church needs to be his supportive fellowship.

There is a great need for a structure which can provide this fellowship. It must be stable yet flexible, including variety and activity and presenting challenge and vitality to these growing Christians. The group activities for junior-high-school persons must be an integral part of the Church's total effort. Church school has a most important place for the majority of these youngsters, and the organized group must be related to the class as well as other organizations in the church.

Confirmation for a young person must not mark graduation from church school, but rather, a commencement, a new beginning. It should be an experience which gives grace to continue to live the Christian life.

Statistics show that "fallout" begins in junior high. In atomic language, "fallout" means lost, yet potentially destructive, power. When young persons drop out of active Church participation at a time when they should be coming into full fellowship, we have fallout. This fallout may be caused by guilt

feelings because of failure to live up to self-expectation. Or it may be the result of the failure of leaders to realize that while the life of the group is important, underneath it all and basic to everything is the person-to-person relationship. As this young Christian seeks self-recognition, he has a keen need for adults who will "stand by" and try to understand seemingly non-sensical behavior.

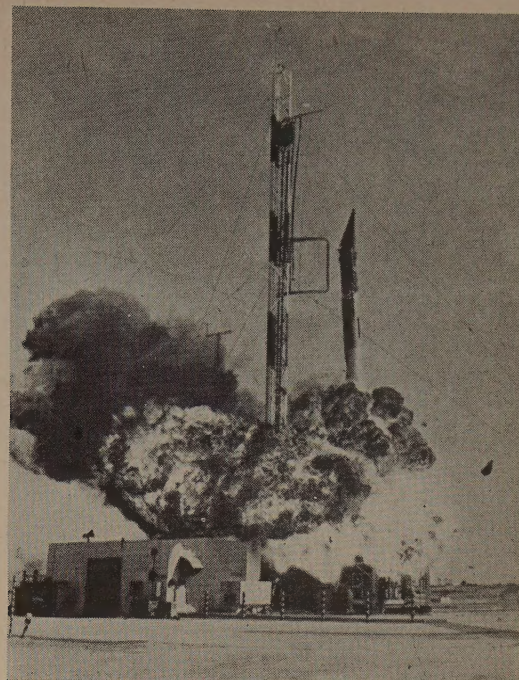
It is the leader's job to guide these young people through the stages of their development to the realization of themselves as sons of God. This self-realization helps them to develop according to their own potential and not according to what may be considered "normal."

If the Church's ministry is only to those in organized classes and groups, what can be done for young people who have not come within the fellowship of the Church? Those who are not within the Church family often have the greatest need for her ministry. It is not enough for the Church to provide only for her own.

Our ministry to all junior-high young people is a ministry of forgiveness: to help them to forgive us and each other and even themselves, and to help them to learn how good the love of God is. All that we do for those anticipating confirmation, for those already confirmed, for those "without" who are yearning for answers to questions they cannot even formulate, all must be done because we are "heirs of God and fellow heirs of Christ." (Rom. 8:17) As fellow heirs, we are very aware of the many facets of our relationship which must be brought together so that their impact on this young Christian will be a unifying experience. Only the power of Almighty God, the love of His Son, and the strength of His Holy Spirit can make this possible. This ministry must be accomplished through us, because God works through persons.

All this and much more was crowded into the hours together at Seabury House. From this beginning is anticipated the development of a philosophy and a strategy for the Church's ministry to pre-teen youth. It will be based on the implications of a characteristic picture of these young Churchmen. We realize that more than an adaptation of the rich senior-high-school program is required to serve the myriad needs of the junior-high youngsters. We must build on all that has gone into the lives of these young people up to this time. The task is to recognize their specific place in life as pre-teens, and to assist them with appropriate and constructive ways to live these years, growing in stature, grace, and relationship with God.

—LOUISE HATCH



Christians and the Crisis

by Richard Upsher Smith

THE success of two Russian sputniks and the failure of one American Vanguard rocket have shaken our complacency. Rightly did they do so. If Vanguard had gone circling into orbit, we might well be jubilant and go on being complacent and miss the real issues of this age in which we live.

Whatever may happen in the six-week interval between the writing of this article and its appearance in print may accent our need, but it cannot essentially change it. We need to wake up to the challenge of the international race in science in order to defend ourselves and the "free" world against possible aggression. But the issue is greater than this. The issue is how we are to survive, or failing that, how to meet the Judgment of God.

Superficial answers to the crisis are widely advertised: overhaul our system of education, throw out the "dreamers" and "rascals" in Washington, speed up our defense program (but not at the expense of civilian comfort and luxury), revise our foreign policy. These changes may be necessary, in varying degree, but none of them alone, nor all of them together, will solve our basic problem. Each

one, and all of them together, might rather serve only to keep us from facing up to this problem.

"One thing you still lack," as Jesus said to the rich young man. "Sell all that you have . . ."—that is, give up *everything* in which you put false trust, "and come, follow me." (Luke 18:18-30) This is *our* problem, too, and this is the answer and the call that Lent lays before us. "The nations make much ado, and the kingdoms are moved," as Psalm 46 declares. We need to realize that "God is our hope and strength, a very present help in trouble." We need to "be still" this Lent, to be quiet and to meditate on this psalm until we find God to be our hope, our strength, our help. We need to realize that God is not mocked by national rivalries. He is determined to "be exalted among the nations, and . . . exalted in the earth,"—the *whole* earth, indeed the universe itself! Then we shall discover that "the LORD of hosts is with us; the God of Jacob is our refuge."

The usual disciplines of Lent may seem, at first, a far cry from the realities and demands of 1958. It is difficult to find time to go to church or to engage

The purpose of Lent is to increase our faith in God and our love of Him and our neighbor so that . . . we become the kind of persons who serve His purpose

in personal devotions at home. Little self-denials of appetite or indulgence seem to be irrelevant and, if they make us more disagreeable to live with, even harmful. Study of the Church's mission in the Missionary District of Salina or even its mission in a country as important in world affairs as Japan does not seem as compelling as putting our thought into reading which has a direct and immediate bearing on the present crisis in science, in education, and in government and international affairs. Yet these disciplines are a God-given opportunity to look at ourselves and at our faith. They help us to see the purpose that God has for us and for His Church in the world today.

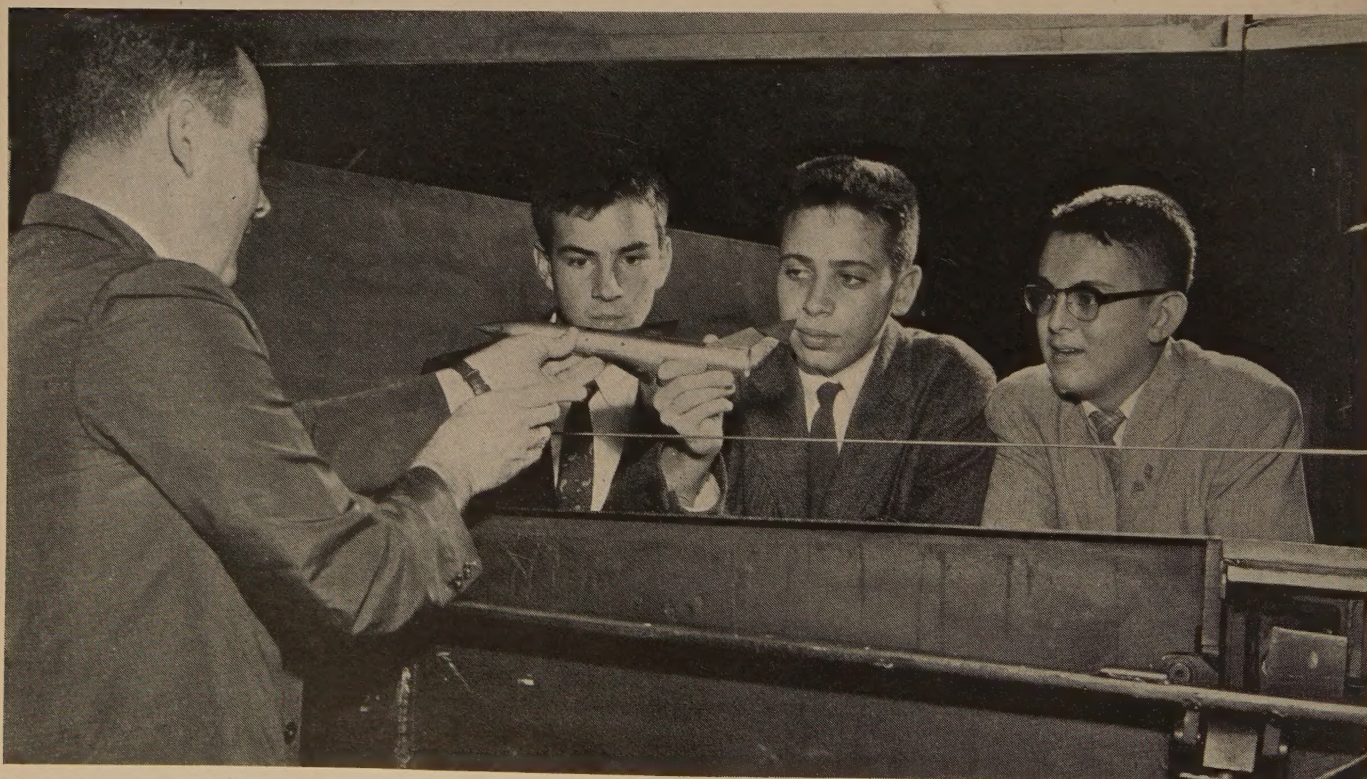
The purpose of Lent is to increase our faith in God and our love of Him and our neighbor so that, through love, we become the kind of persons who *do* serve God's purpose for us and for His Church in the world. As we reflect upon the example and teachings of Jesus and the meaning of His sacrifice on the Cross, we will be able to identify ourselves more fully with Him and so be helped to carry on His redemptive work.

The modern world does not readily accept the Cross. In America, far too many who call themselves Christians do not really accept it despite their acceptance, in Baptism, of the Creeds in which the Cross is a major doctrine. The centrality of the Cross in our lives is seen both in the sign which is made then on our foreheads and in the commission that we will "not be ashamed to confess the faith of Christ

crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto [our] life's end."

This acceptance of the Cross, with all that it implies, and imposes, about humility and self-sacrifice, was something that the apostles found as difficult as the rich young man. Men have always found it an unpopular doctrine. "For the word of the cross is folly to those who are perishing," as St. Paul wrote to the Corinthians nineteen hundred years ago, "but to us who are being saved it is the power of God . . . Has not God made foolish the wisdom of the world? . . . It pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men." (I Cor. 1:18-25.)

Christ is a stumbling-block to hard-headed men of every age who have preconceived ideas as to how God ought to act to save them, not only from an "enemy," but even more from their own sins and failures. Christ is folly to the "wise" men or the blind men of every generation who trust their own ability to save themselves. Yet the doctrine is true: Christ the power of God and the wisdom of God. And this truth we need to discover for ourselves to-



"Seek the truth, come whence it may, cost what it will."

day and to proclaim by word and deed to our fellow Churchmen and then to our countrymen and the whole world! Otherwise we shall learn, as Isaiah foretold to his generation, and as St. Paul reminded the Corinthians "I [God] will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." (I Cor. 1:19)

The world will not be saved by the wisdom or cleverness of men—whether they be scientists or diplomats. Nor will the world be saved by military power. "Not by might, nor by power, but by my Spirit, says the LORD of hosts." So Zechariah (4:6) warned King Zerubbabel and the people of Judah five hundred years before Christ. We need to heed his prophetic warning. We need to *find faith in God* to face the unpredictable days and tomorrows of our lives. Such faith is a top priority item for all men if mankind is going to survive and serve God's purpose for history. It is a top priority item if children of this generation are going to achieve individually the highest purpose for their lives, to find "in this world knowledge of [God's] truth, and in the world to come life everlasting."

To put our faith in God instead of ourselves—this is the true purpose of Lent. This is the number one need of our generation. Let me suggest six ways in which Lent can help us to strengthen our faith in God and to increase the effectiveness of our service to Him and our generation.

1. Make a real attempt to discover the manifold ways in which the services of the Church are meaningful to you and relevant to today's crisis. This is not entirely the clergyman's responsibility. If you are in the choir, you can make the music of the service a deeply moving experience for yourself and others in the congregation. If you sit in the pews, your participation in the service can make it a truly congregational experience. If you are a parent or a church school teacher, you can help to interpret the service to your children. The hymns and prayers, the Scriptures and the preaching, all have much to say to our situation today. We can hardly worship in any adequate sense unless our worship wells up out of our present experience.

2. Attend a study group each week, whether it be a parents' class, a Bible class, or a group studying such a book as Bishop Stephen Bayne's volume in *THE CHURCH'S TEACHING, Christian Living*. It is a good thing to read a solid book during Lent. It is even more helpful to meet with other adults and to think through together some area of Christian thought and life. We live in an age which is opening up vast new vistas for us. As Christians we need to be concerned for all areas of knowledge. All truth is of God and comes from God. A century ago, Dr. William Sparrow urged his students at the Virginia Seminary to "seek the truth, come whence it may, cost what it will." Dr. Sparrow had faith in the promise of Jesus: "If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free." (John 8:31-32)

3. Take time to consider how your present manner of living helps to make the world the "mess" it is. We are much too prone to point a finger at

someone else when something goes wrong. But whenever we do this, three fingers—our own—point back at us in self-condemnation. We need to see that the kind of life we live is reflected in the image which the Church holds up to America and which America, in turn, holds up to the world. We need, this Lent, to join with the young Chinese Christian martyr who prayed, "Lord, revive Thy Church, beginning with me!" As we change, the Church will make a bold witness, and America and the world will take note that we truly accept the responsibility laid upon us at our Baptism and Confirmation. Public worship, Bible study, and other reading and private prayers will all help us to face up to the kind of persons we really are and help us to become the kind of persons God wants us to be, adequate to the crisis which we face.

4. Take time—*make* time this Lent—for your family. Your children need the inspiration and support which you can give them as you share the disciplines and opportunities of the Christian life. They need to share with you both the wonders and the worries of the new world into which we all are moving. Time allotted through the years for prayers, for unhurried exchange of ideas, and for recreation and fellowship will strengthen parents and children alike.

Children need the example of their parents' participation in Lenten disciplines such as fasting, abstinence and almsgiving. (See "Families Observe Lent," page 5 in the January, 1958, *FINDINGS*.)

5. Help your children to find their God-given vocation. Encourage whatever natural aptitudes they have. Help them to consider the possibilities for service which lie ahead of them: science, teaching, political science, social work, the ministry or related Church vocations for women. There is a vocation to business, too, of course, but parents are apt to put too much emphasis on this to the exclusion of these other areas for which the need today is so great.

6. Try to relate your life in the Church to the other areas of your life. It is not enough that we go to church or even give considerable time to church activity. We need to work in organizations which serve the community welfare and that of the rest of the world. This is what it means to share Christ's Cross, to bear another's burdens.

"Jesus Christ is the same yesterday and today and forever." (Heb. 13:8) Christ "the power of God and the wisdom of God" is the answer to all the problems of our day. Only Christ can meet men's deepest needs and give them an adequate purpose in life. Only Christ can dispel the darkness of our age and turn the vast powers at our disposal into resources of great good to mankind.

This is the message of the Church in our satellite age. This is the ground of our hope and our confidence for the future. Let us, as parents and teachers, as Americans and world citizens, and as citizens of the eternal Kingdom of God, meditate this Lent upon man's need and God's answer in Christ. Let us also take such responsibility in home and community as will relate and translate this answer to our present crisis. So we shall help to direct the course of history as God has planned and provided.



Business and Industry seminar at the Religious Education Association convention in Chicago. The author is the recorder.

The Ministry of the Laity

by Emma Lou Benignus
Associate Secretary, Adult Division

THE laity are in an ambiguous situation. Throughout the Christian Church, confusion regarding the layman's role is apparent. To speak of a "ministry" for a lay man suggests far too often his substituting for an ordained man in the conduct of public services, and women of the Episcopal Church are left out altogether if this is all the Church means by the phrase "lay ministry."

Every conference our Adult Division holds reveals the widespread nature of this confusion regarding the ministry of lay people. Not only are lay men and women in doubt about their responsibility for the *mission* of the Church, but the clergy, too, are often dubious. This situation was apparent at the national convention of the Religious Education Association which met in Chicago in November. A Business and Industry Seminar was particularly vocal about this problem. (Of five hundred persons in attendance at Chicago, two-thirds of them were Episcopalians. Dr. David R. Hunter, as chairman of the board of directors, presided. Other Churchmen present as leaders and consultants were the Rev. Charles D. Kean, the Rev. John McG. Krumm, the Rev. Walden Pell II, and Mrs. Harold C. Kelleran.)

What interferes with the layman's realization of Churches meeting at New Haven in July and the Ecumenical Institute of the W.C.C. meeting last summer at Bossey, near Geneva, Switzerland, also dealt with the ministry of the laity in the modern world. At Bossey, sixty men and women (representative of thirteen communions and nineteen countries) met to study "Problems of Christian Living in a Changing World." One of the underlying problems revealed

at all these meetings is that *the laity do not know the meaning of themselves as the Church.*

What interferes with the layman's realization of himself as one of God's covenanted community? What has obscured the ministry of the laity? Are lay folk auxiliary helpers for the clergy? Is their ministry equated chiefly with activities under the parish-house roof, or is their ministry to be carried out uniquely under the family roof and in industry and politics and in other "secular" areas of life? Are not the clergy vested with the particular responsibility of perfecting the saints and edifying the Body of Christ so that the members of the Body may do their Christian duty in whatever state of life it has pleased God to call them? (Prayer Book, p. 538) Is it not the mission of the Body to be at work *in the world* for the spread of the Kingdom? (Prayer Book, p. 291) There is nothing in the Book of Common Prayer to suggest that the boundary of the Kingdom is the yard of the parish house or even "missionary activities," foreign or domestic.

So few of the Church know themselves as Christ's beloved, invited to be in league with Him to *build His peace in our social, political, and economic order.* Perhaps the reason is that some have not been told. Some have been told but have chosen *not* to hear. Others have heard but have not dared to answer, and in not answering, have lost the meaning of their life.

In a culture which threatens the Gospel and to which the Gospel is a threat, it is not easy to carry out the ministry of a Christian layman. In fact, one wonders if it is even possible, for the history of Israel is a history of broken covenant with God, of

promises to obedience made again and again, and broken just as often. It is easier to think of the work of a layman as a series of auxiliary services added to a busy day: vestry and Woman's Auxiliary meetings, every member canvassing, church school teaching, study groups, welcoming new parisheners, and so forth.

Many parish houses are busy beehives. But how faithful is the Church down in the market place? The ministry of the layman, whatever else it is, is also the work of faithful Christian living among the men at the plant where the pay check is earned. It means treating subordinates and superiors in the office in a way which supports their value as persons and does not just use them as tools to get a task accomplished. This idea that we should love people and use things (not vice versa) has been developed by Martin Buber in his classic book *I and Thou* (T. and T. Clark, Edinburgh), and quoted by a number of writers, including Reuel Howe in *Man's Need and God's Action* (The Seabury Press, 1953, pp. 23-30) and J. H. Oldham in *Real Life Is Meeting* (The Seabury Press, 1953, pp. 28-32). In the labor union it means fighting a good fight; and for the corporation stockholder it means not grabbing every cent that can be voted into his own pocket. It means working at precinct headquarters for candidates who believe in freedom and justice for all mankind. It means forgiveness in the family kitchen; effective protests against corrupting television programs; and giving energy to build a school system which does not destroy everything a Christian home tries to teach. The ministry of the laity means slashing as deeply as necessary into the social order and the willingness to bear the cost of such protest. Laymen and clergy, each in their own vocations, fear that it will be costly to them to "slash deeply into the social order." In the Business and Industry Seminar at the R. E. A. Convention, this issue was recognized as the *critical* issue for the lay man or woman who would make an effective Christian witness in the social order. Only like-minded people who are supported by the grace of God in their personal discipline, in worship, and by their common fellowship together, can find the courage and strength to dare to buck the tide for Jesus Christ's sake. The grace of God will fill the hearts of such people even though society may not fill their purses. Lay people do not find this an attractive or an easy message, but it is the creed of their discipleship as much as it is for the ordained clergy.

When the subject of the lay ministry was discussed at the Ecumenical Institute at Bossey last summer, it was quickly recognized that loyalty to Christ is a matter of living with others in such a way that our human relationships are a Christlike response to God. Most of the men and women at the conference had seen at first hand how tragedy filters into every Christian vacuum. One of them, who came from Adolph Hitler's home town, recalled that Hitler was once a confused, obscure village boy and wondered if there was a time in his early years when God's love, revealed through human concern, might have shaped a different man. Where were the people of God in Hitler's life? Where are the people of God

in America today? Are they only in our churches, or are they also on the political frontiers, in our schools, in our law courts and hospitals and factories, insisting that we build for freedom and peace according to our Lord's way with men?

The forgiving love of God, made known through Jesus Christ, must become so much a part of the life of lay men and women that they will be empowered to go about their Father's business even in a world which is so disordered that it opposes both Him and them. To increase the layman's ability to live faithfully and obediently in a hostile world is the task of the Church. It was accepted, at Bossey, as the basic purpose of Christian education. Attention must be given to procedures and relationships which constitute effective Christian education among children, youth, and adults, if they are to be inspired and enabled to live courageously in this "sputnik age" as leaven for the kingdom of God.

How? Much insight into the meaning of the Christian life and witness can be gained through daily Bible study. At Bossey, we were privileged to have as our leader Mlle. Suzanne de Dietrich, whom many will hear in this country during her transcontinental tour this winter. Many more can receive help for Bible study by reading her well-known book, *Rediscovering the Bible* (Source Publishers, Nashville, \$.50) or an adaptation of her teaching at Parishfield, reported in *A Method of Small Group Bible Study* (The Seabury Press, \$.25). Her newest book, *The Witnessing Community*, was published in January by the Westminster Press.

Another discovery pertinent to a greater understanding of our witness in the contemporary world was gained at Bossey through study of the writings of Dietrich Bonhoeffer. Bonhoeffer was martyred by the Nazis for his daring attempts to show the relevance of the Christian Gospel to man's social life. He wrote, "Not the religious act makes a man Christian, but participation in the suffering of God in the life of the world." (*Prisoner of God*, The Macmillan Company, p. 166) Two other Bonhoeffer books are helpful, and we recommend them to all who want to make their life in the world count for Christ: *The Cost of Discipleship* (Macmillan) and *Life Together* (Harper & Bros.)

Already in our own Church, local or regional meetings on faith and life are being held to help laity come to grips with this question of their ministry. Some dioceses, notably Albany and Olympia, have organized their own "Church and Work" conferences. Parish groups might well be organized for the same purpose.

Finally, beyond and in addition to supportive meetings and the wealth of Bible study and reading, there is life in the liturgy. God's gift of Himself in the Eucharist presents us with an imperative which we cannot meet except as our religion is expressed in "our politics, our economics, and our social and cultural activities." (See Massey H. Shepherd, *The Worship of the Church*, The Seabury Press, pp. 156-157.)

Lay men and women *do* have a God-given ministry in their daily lives!

THE WONDERFUL WORLD OF WHY

Where Children Are Expected to Think Like Children

The national Department's program of Christian education has been called a revolution in the Sunday school. Another revolution is taking place in a quite different teaching field. Because of similarities in methods and results, FINDINGS requested permission from the *Saturday Review* to reprint the following article from the Science & Humanity section of its issue of November 2, 1957.



by Helen Rowan
Editor, Carnegie Corporation Quarterly

“HE was President of the United States in the eighteenth century.”

Does that sentence read like mathematics to you? Well, it's the beginning of a lesson in painless algebra. There's nothing in it to memorize. No tables. No laws. No mystifying symbols. It's merely a statement that can be either true or false, depending on who is “he.” If the name of Abraham Lincoln is put in the pronoun's place, the statement is patently false. If “he” is George Washington, the statement is obviously true.

This is plain, simple English, the language every American high school freshman understands. Mathematics is a different language but it can be just as easy to read. Equations are merely statements that are true if you put in the right names, and numerals are only names you use for numbers.

Numerals aren't real any more than names of people are real. You can see and touch the person you call “Paul Jones” but the name “Paul Jones” itself is a mental invention. And although you can count the ten fingers on your two hands, if you try to put one of those fingers on the number ten you find that it exists only in your head.

High school algebra, then is nothing more nor less than the business of making statements that are true when you think up the right names. Take, for example, the equation: X plus four equals nine. The four and the nine are names of numbers. If the language were English, the X would be a pronoun. But the language is mathematics. So the X is a pronumeral. The

only name you can put in place of that pronumeral to make a true statement is a name for the number.

Could anything be more natural? Wouldn't mathematics be ridiculously easy—even fun—to a youngster who approaches it this way? Yet no teacher of a teenager can adopt this method without breaking a supposedly inviolable taboo of pedagogical psychology. The taboo says a child doesn't really understand anything that he can't explain in words.

Professor Max Beberman and a little band of mathematics experimentalists at the University of Illinois have set out to prove that this old rule of teaching is wrong. In an attempt to make mathematics enjoyable to American children, they are turning the high school math curriculum inside out to make it fit what adolescents actually feel and think as opposed to the reactions ascribed to them by grownups.

“When you and I were thir-four-teen,” Beberman reminds his fellow pedagogues, “we were enchanted by the mysteries of life. We weren't concerned with practicalities. We didn't ask ourselves how we would earn our living after we finished school. We wanted to know if there was a God, and if there was what did he look like? If God was everywhere at once, could he possibly be a person? Was he maybe like the light of day or the sound of the wind in the trees? Why was grass always green? Why were clouds always white or grey or sometimes pink—never blue like the sky behind them? The more abstract a question was the hotter we argued it. Angels absolutely delighted us; how many of them could dance on a pinhead?”

"Numbers are as abstract as angels. Mathematics is as creative as music, painting or sculpture. The high school freshman will revel in it if we let him play with it as an abstraction. But insisting that he pin numbers down is like asking him to catch a butterfly to explain the sheen on its wings—the magical glint of the sun rubs off on his fingers and the fluttering thing in his hands can never lift into the air again to renew his wonder."

Rather than asking a pupil to explain the fascinating tricks he sees numbers perform, Beberman and his colleagues discourage verbalization as long as they can without frustrating creative curiosity. "You don't ask a boy or girl to dissect his response to the first seascape he sees or the first string quartet he hears," the professor shrugs amiably. "Why expect a description of a mathematical operation?" Not only is non-verbal awareness enough in the beginning; it is preferable because the language of mathematics is the most exacting tongue man has ever devised and can be mastered only gradually through an initial intuitive appreciation followed by long and patient practice.

To grownups who instinctively reject this philosophy, Beberman will ask: "Tell me, what is the sum of the first sixty odd numbers?" When a startled hearer pleads for time, Beberman seizes a tablet of paper and a pencil. "Let's list the numbers here," he proposes, writing.

1st odd number	total of 1
2	4
3	9
4	16
5	25
6	36

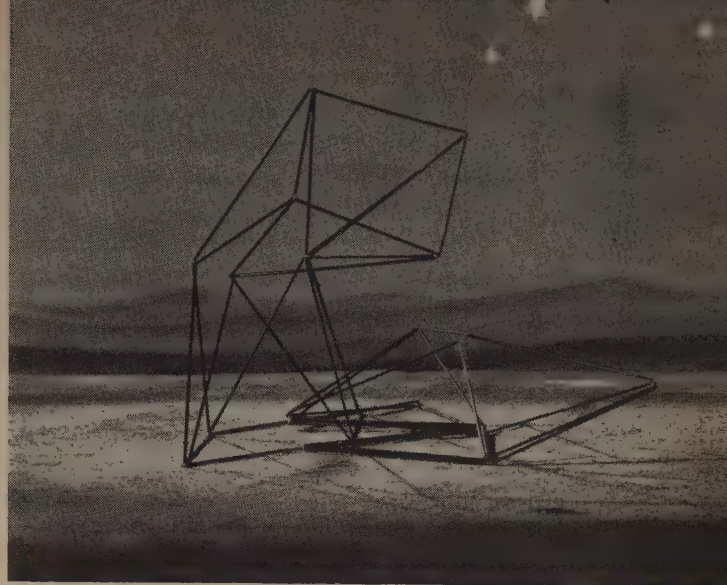
He pauses momentarily and says, "Whenever you think you can tell me the sum of the first sixty, stop me," and goes on

7	49
8	64
9	81
10	100
11	121

Slowly it dawns on his watching companion that each number listed in the righthand column is equal to the opposite number in the lefthand column multiplied by itself. Beberman stops writing and says "Fine. Now how would you describe what you recognize to be true?"

Try it yourself. You will probably start by saying "the numbers are squared" or something like that. If you aren't a mathematician, you may spend some time in arriving at the succinct ultimate of mathematical precision, which reads as follows: "The sum of the first n odd numbers is n^2 " (n being the numeral for the name of any whole number you care to put in its place). Nevertheless, you will recall that you did see, merely by glancing at the paper, an almost magical relationship between the two columns of numbers. And you understood the relationship sufficiently to predict that the sum of the first sixty odd numbers would be 3600.

That tantalizing relationship between the two columns of numbers delights an adolescent mind. It



tempts the question, "What makes it come out that way?" If the child is encouraged to guess the whyfor—as Beberman pupils are, in violation of the usual math class rule against guessing—he soon will be formulating the underlying principles of mathematics for himself, in his own ingenious and sometimes ingenuous language, instead of waiting to hear them pronounced by the teacher in words that inevitably bear the unwelcome sound of laws fixed by grownups.

"Why" is a question which too often atrophies and dies after we leave adolescence behind. Adults who were never freely exposed to math's fascination while they were at the susceptible age (i.e., most of us) are far more likely to ask, "Of what use is it?" This is the question which all scientists, not merely mathematicians, will recognize as the great "practical" barrier to appreciation of fundamental research. Professor Beberman may open a broad new avenue for the teaching of all science through his observation that when children ask "What use is it?" they don't really mean it. The brightest pupils never raise the question. Youngsters whose minds are somewhat slower ask it only when they encounter a particular problem they can't solve quickly. Let the math teacher inquire, "What's the problem?" and the emphasis immediately shifts. "What use?" is forgotten. The question was asked in the first place only as an unconscious justification for the child's difficulty. . . .

Because an entirely new teaching method is involved, every teacher who participates must be especially trained. All who now teach the system have spent at least a couple of weeks in special sessions in Urbana, Ill., where the project was launched in 1951. . . . After returning to their respective classes, the teachers have the continuing benefit of face-to-face consultation with the Illinois staff. Miss Gertrude Hendrix, teacher co-ordinator for the project, visits each participating school several times a year, as do Beberman and others; they watch the classes in action, often taken over the teaching for an hour or two, and talk with the teachers at length about their various problems and ideas. Between consultations, each participating teacher writes a weekly report on his class's (and his own) progress. He tells what questions the pupils raise, at what points in the text they appear to

"Why is a question which too often atrophies and dies after we leave adolescence behind."

stumble, what lesson examples get the best responses. These observations suggest constant revision of the text (one reason why the math "books" are mimeographed) and provide a practical leavening of the theories and concepts which Illinois's "pure" mathematicians would like to see taught. But nothing goes into the "books" merely because it appeals to the pupils. Back again the proposed amendments go to Herbert E. Vaughan, associate professor of mathematics at the University . . . for a final assurance that the text writing staff has done no violence to mathematical principles.

What comes out in the end is more a change in emphasis than in content. Along with that goes a change in the traditional sequence in which high school math is taught. A full four year course used to begin with one year of algebra followed by one year of plane geometry followed by another year of algebra followed by a semester of solid geometry followed by a semester of trigonometry. (A relatively small percentage of American high school pupils go the route. Many of those preparing for college drop out after the first two years, when the math requirement for entrance to most United States colleges is fulfilled.) Under the Illinois system pupils follow threads of arithmetic and algebra and geometry all through, and so develop a feeling for the essential unity of all mathematics.

To get an idea of how the subjects are woven together, follow the freshman course. Traditionally called "elementary algebra," it is known in the Illinois system simply as "first course." It is mainly, but not all, algebra. It is also a little arithmetic and a little geometry. And first, last, and always, it is a course in language.

On their first day in class, the pupils get copies of a rather pathetic arithmetic test paper done by an imaginary friend living in Alaska. This poor boy thinks that 5 and 7 make 57, and that 9 goes into 99 twice. He also asserts that .000065 is larger than .25 and he can prove it: he measured with a ruler.

The children, who already know a little arithmetic, laugh at his errors. But if they just "know" (i.e., have memorized) a little arithmetic without understanding it, they have some trouble at first in saying just how their Alaskan pen pal got so far off base. If you take a "5" and add a "7" to it, don't you get "57"? You do, of course, if you are putting one mark on paper next to another; you don't if you are adding the numbers five and seven. The distinction lies in understanding the difference between a number and its written name (or numeral). The Illinois children are learning that difference, and from there it is only a short step to pronumerals (these used to be called "variables") and their use to satisfy, or "make true," the sentences known as equations. Once plain equations are familiar, with their comfortable custom of stating the one possible truth, there are also "inequations" or inequalities, in which a number of different statements can



be true. For example: $3X$ is greater than 6. What is X ? It could obviously be 3, since three 3's are nine. It could be $84\frac{1}{2}$. It could, in fact, be any number larger than 2. But this is a problem usually encountered in calculus. Why teach it in high school?

"We find that introducing inequalities at this level is useful," Beberman explains, "because it teaches kids that there are many *equations* in which lots and lots of numbers will work. A grasp of this notion will be very important to them in higher mathematics. And it gives them a better understanding of what they are doing right now. We are trying to present math as a body of ideas rather than a collections of skills."

The most pervading mathematical idea that the Illinois experiment sets out to propagate is the concept of sets. Sets in themselves are old, but their presentation as a point of view is new. A set is any collection of things. The things can be numbers, points, lines, vectors, physical forces, people, or a set can be a philosophical notion such as brotherhood. By thinking in terms of sets, children learn to see apparent relationships, discover hidden patterns, and invent new arrangements to meet new problems. Having evolved this habit of thinking, they forget the details and retain a mental discipline which can be useful in such advanced modern mathematical techniques as public opinion sampling, statistical testing of the validity of drugs, programming of high speed computers, or calculating the orbit of a manmade moon from the position of "beeps" in the sky.



The concept of sets is brought into the new math course at the ninth grade level (it could be done earlier, Beberman says, perhaps as early as kindergarten, with sets of toys) and carried throughout the four high school years. Solutions and graphs (or "pictures") of inequations (as well as equations) are touched on in all the courses. There is heavy emphasis on analytic geometry (usually studied in the freshman college year) from the ninth grade up. In tenth grade, pupils are presented with numerous models of postulate systems (usually not taught until the graduate level of college). Twelfth graders get heavy emphasis on the circular functions, which are part of modern trigonometry. . . .

What has been dropped to make room for the new material? First, logarithmic solutions of triangles. They have lost their old value with the growing use of desk computers. The alleged derivations of mensurational formulas for spheres and cones have been cut from solid geometry because better proofs can be given in calculus. Finally, Horner's method for finding irrational roots of polynomial equations has been abandoned in favor of Newton's more widely applicable method for doing the very same thing.

Teachers of the Illinois method are almost unanimous in saying that, although it is more fun to teach math this way, it is also much more work. (Some schools have arranged for the experimental teachers to have a little free time for preparation.) "The youngsters' questions can be really tough," one teacher

who has been through the mill reports, "and the subject matter is tough, too. Still, I never liked being a drill sergeant, which is about what I felt I was under the old method."

That's identically what math pupils felt the math teacher was under older systems of teaching. And the youngsters are appropriately enthusiastic over the change. . . . More pupils under the Illinois program go on to the third and fourth year of math than do children who receive conventional math teaching. . . .

This fall the first group of tomorrow's citizens who have been exposed to a full four years of the new ideas entered college. Their success in higher mathematics will be a rigorous practical test of the innovation's value. But the return from the original investment made by Illinois University and the subsequent grant of \$277,000 by the Carnegie Corporation of New York is not to be reckoned solely in the production of Newtons and Einsteins. Genius can use, but hardly needs, the impetus of the University of Illinois Committee on School Mathematics. There is a rich reward in watching the faces and hearing the voices and feeling the animation of more ordinary children to whom a whole new world of imagination is being opened—boys like the redhead in Barrington (Ill.) High School's ninth grade who, in the middle of a lesson on multiplying positive and negative numbers, suddenly cried "I see!" with all the fervor of a Balboa discovering the Pacific.

Evaluation Sidelights

by Eleanor E. Sandt

Seabury Series Junior-High-School Editor

The evaluation of the Seabury Series in action has brought returns of great value to the editors engaged in revising the courses—and some returns that are of interest to everyone who is involved in Christian education.

The evaluation confirms the worst fears of the Department of Christian Education about the slighting of conditions necessary to the success of the new materials. The eighth-grade materials, for instance, are being used in a few places for classes of twenty to thirty youngsters, although the maximum recommended is still fifteen. Only half the eighth-grade teachers reached in the study have had teacher-training on a monthly basis, and only 5 per cent have had more than that. A quarter of the teachers are working with no observers; more have only occasional help.

Yet in spite of inadequate arrangements, many teachers are most enthusiastic. We find such comments as the following:

"Every section and every page of the manual has been of untold assistance to me in my first year of teaching."

"The manual is very fine; the list of objectives was especially helpful."

"There is not enough time in the year to do all that we might."

"For a class who thought they had finally outgrown Sunday school, they are doing very well!"

"The boys and girls in our class are now demanding content and are ready to go into areas of study that you couldn't have pushed them into before."

Off-setting these are contrasting comments from people who have not yet got into their stride. In most cases the wording of the statement reveals a lack of study or training on the part of the teacher. "I haven't found any answers to my problems" leaves an editor at a loss to help the teacher. What are those problems?

Are they problems within the limits of the course—or are they problems arising from a preconceived notion of what the manuals *ought* to be?

"God and His glory almost seem incidental to the needs of eighth-graders." No, not to their *needs*, but usually to their *interests*. There is no way to bring God and His glory to the eighth-grader until he is ready to hear and see. The course hopes to make him a little more ready to perceive and to receive. But first we must meet the eighth-grader where he is and work through his interest to win his attention. All the emphasis in the world on the glory of God will not win the heartfelt consideration of the young teenager who is wrapped up in his own concerns. Little by little we unwrap those concerns until he is ready to recognize that he needs something more in his life.

Another teacher remarks that he could not get his class to talk "on this level," this level being "tricks." There is no obligation to follow all ten concerns set forth in the eighth-grade manual. There are ten to give the teacher freedom of choice. There may be more that have not yet been opened up in our experimentation. If there are, we would be very grateful for news of them and how they evolved.

Another teacher suggests that the course would be better if it followed the Church Year in lesson planning. In some ways it would be much easier and more satisfying for teachers, but life doesn't follow that pattern for any of us. The pattern of the Seabury curriculum is the pattern of life, the interests and experiences of young people as they occur. The great events of the Church Year shed light on those experiences at *any* time. What a loss it would be if we could consider the power of the Incarnation in our lives only in December! The events of the Church cal-

endar are reflected in our lives always. That each great event has its place in the cycle of the years is the wise provision of the Church. But if the class situation enables us to make fuller use of some events than others, or to use them at different times from their appointed season, we must be free to do so.

Still another asks, "What is our goal? How do we know when we have reached it?" Alas for our teacher-pride, we never do fully arrive at our goal. *Our goal is growth*. We hope our children never stop growing. We hope our teachers, too, keep moving onward, gaining insight that leads to further insight. It is part of the Creation that we are not "finished" in this life. But that is no reason for discouragement! It is a reason for excitement and anticipation.

The revelation of teachers who *are* growing is one of the most satisfactory dividends of the evaluation report: "I shall be thankful forever to the Seabury Series for stressing that the teacher's most important 'tool' is daily growth of his own spiritual life."

"Each week a different part appears to be helpful—those that I at first thought would not be helpful at all."

"Sometimes it makes me as a teacher feel hopelessly inadequate, because there is so much to be shared."

"I am coming to appreciate it more and more, even though it hurts."

"I thoroughly believe in the approach, even though I'm having a rough time in practice. If *followed*, the recommendations are very good."

"It's too soon to evaluate and too soon to change!"

But it is never too soon to strengthen. The editors are very grateful to every teacher and observer who gave thought to the evaluation. We are concerned that some are troubled; we are glad that some are pleased; and we rejoice with those of you who have the courage to grow! May the goal you cannot reach pull you on to ever richer life!

To God be the glory? Yes, then the glory *will* be God's and His children will learn to love Him with all their heart and mind and soul and strength, and their neighbors as themselves!



The Superintendent of Schools in Mt. Vernon writes from firsthand experience and presents six factors for a successful weekday church school. Mr. Larson is past president of the American Association of School Administrators.

Shared Time for Church and School

by Jordan L. Larson

FOR over sixteen years, pupils in the public schools of Mount Vernon, N. Y., have been excused an hour before the regular dismissal time one day each week for the purpose of attending scheduled programs of religious instruction carried on outside the schools by various religious groups. For almost twelve of these years, I have served as Superintendent of Schools in this city and have personally observed the fine spirit of mutual cooperation with and between the religious groups and the school people in this program.

More than a fourth of all children in the elementary grades from one through six have availed themselves of religious instruction offered by Roman Catholic, Protestant and Jewish groups. A smaller number of pupils in the secondary schools participated.

Through comments received from leaders in the religious groups, it is clear that there is a growing interest in the program and that it is a potential source of good in the training of these young people. While the measurement of success must be left to the supporting church groups, the sense of true values permeates the schools and the community. In many ways, then, it may be viewed as a shared rather than a released time program. It recognizes the separate rights of both church and state yet shares in the total educational training of the child, each within appropriate and defined areas.

Although I speak only as an individual, I know that a great majority of our school administrators in

America have strong religious beliefs and convictions and are willing to cooperate with various religious organizations in the matter of weekday released time within the limits of their authority under state laws and local regulations.

The separation of church and state, as we understand it, is not a separation of religion and state, nor opposition to any religion by the state, nor by the public schools which are created by the state. Rather, there is ample evidence of mutual respect and cooperation between church and school in the records which show that church membership has grown from year to year to the point where we now have the greatest membership we ever had, both as to number and as to percentage of our population, in the history of our country. This shows that our public schools, though non-sectarian, have proved to be an asset in the religious progress of our nation. And for this record, every school administrator can well be proud. It should dispel any fears of the uninformed or the misinformed occasioned by the few desultory remarks that the public schools are godless.

Ill-intended remarks of this kind not only are directed at the public schools but against every teacher who teaches in them. If true, they would constitute a serious indictment of a million teachers. They would indict the public school children and their parents. It must be made crystal clear that the limitations imposed by our constitution on the teaching of sectarian religions in our schools do not make them godless, nor

label our teachers as godless. On the contrary, many of our teachers teach Sunday school, sing in the choir, act as leaders in young people's organizations, serve on committees and boards and otherwise support the work of their church. They share in the work of religious organizations to a greater degree than those in any other profession.

The public schools follow the long and established tradition that although the responsibility of teaching religion lies with the home and the church, those serving in the public schools must continue to maintain a climate favorable to religion and to cooperate with religious organizations in their communities.

With a strong desire for a better program of religious education expressed by religious groups and with the cooperation of a large number of public school administrators, the weekday church school has developed into a potential force for good in furthering religious education. In looking at the weekday church schools from the viewpoint of a superintendent of schools, these six points appear essential to a successful program:

First is a good *background*. Before undertaking such a program, a study group should be organized to review all the books, pamphlets, reports, state laws, and other related materials that are available which will provide sufficient knowledge and information about the program necessary and helpful in getting off to a good start. Adequate information will assist in planning, will aid in determining goals and standards to be met, and will avoid pitfalls that can work to the detriment of the program.

The second requirement is *initiative*. After gaining the necessary background information for the weekday school, the group might well observe the motto, "Be sure you're right, then go ahead!" And *do it!* There must be more than mere know-how. There must be a feeling of how—how it shall be done. The church groups must have or acquire the zeal to provide for all the facets to get the program started. The initiative should be taken by the best leadership the church groups can produce and this more than anything else will insure the success of the program. It calls for first-team play: the sponsoring committee should be comprised of leading pastors (not their assistants) and respected lay men and women of the community.

The third essential is *cooperation*. Even if each denomination or local church conducts its own classes and uses its own curriculum, there must be close cooperation with and between all religious groups sponsoring the weekday church schools. Working together on details of the time and place of the schools, securing uniformity in registration and attendance reports, gaining the support of parents desiring this program, and uniting on the general goals and standards, will bring about the desired results and reduce any differences to the minimum. Cooperation with the schools should begin early in the planning stages and in working out details affecting both schools and the religious groups. In turn, school administrators should share in creating an atmosphere friendly to the program.

The fourth point I would emphasize is *responsi-*

bility. There must be a clear understanding on who is to do what and to whom. For example, the parents, not the schools, are responsible to see to it that the pupil arrives at his religious instruction center and uses his released time to the fullest extent. The religious groups must provide for the organization, the finances and the teaching necessary for prompt and accurate reporting of attendance to school officials and for taking appropriate action to prevent discrepancies regarding non-attendance. The schools are responsible for prompt dismissal of pupils for such weekday schools whose parents have requested such release. These pupils should be dismissed in the usual way and teachers should avoid making any comments regarding such early dismissals other than announcing them. If each party assumes its proper share of responsibility, no obstacles should stand in the way of success of the program other than those lying within the sponsoring groups.

The fifth point is *follow-up*. Every good program requires follow-up. No program can run by itself. Follow-up consists of talking with teachers, children, and parents to ascertain if the goals or high standards of the weekday school are being met and how well or poorly. If the attendance is falling off, what are the reasons? What are the resources in materials and the curriculum that help or hinder proper instruction? Where is greater assistance needed, and why? These can be answered only after adequate follow-up on the work being done.

And sixth, we need to *look ahead*. Every great movement has had a small beginning. We cannot measure the good things we do in terms of days, but rather in terms of years or even centuries. Hence in any plans that are made for weekday schools such as we have been talking about, we must take the long look ahead and try to visualize what effects our program will have on the lives of our children and on their posterity. We must look to the great potential in this field. We might well pose this question: If this type of program can meet the needs of religious education desired by the various religious denominations to the extent that all of them can otherwise unite in supporting the public schools of our country and in encouraging their children to attend them, the ultimate achievement toward greater unity and cooperation between all religious groups and the public schools may exceed that of our present dreams.

It is a program that has unlimited potential for the betterment of both the religious groups and the public schools. Such potential should be analyzed by all of us who hold dear the tenets of our religion and have faith in our public schools and who also believe that the strength of both are enhanced by the separation of church and state.

Released time for religious instruction, as it operates in our community and state, conforms to our strong belief in this traditional principle of separation of church and state and does not discriminate between children of any faith or of no faith. It is worthy of consideration by any community in improving the relationship between the schools and community institutions and organizations dedicated to religious instruction.



St. Paul's Church
Lancaster, N.H.

What the Church is teaching week by week

by William Sydnor

Lent II, March 2, 1958

THE THEME:

Commit your life to the Lord.

THE EPISTLE. I THESSALONIANS 4:1-8:

This earliest epistle from the Apostle's pen (A.D. 50, the earliest New Testament book) follows the same format as the later ones. In Chapters 1 through 3, St. Paul explains the particular aspect of the Christian faith which is applicable to the situation he is writing about. In part two of the Epistle (in this case, Chapters 4 through 5) he gives ethical instruction and exhortation. His specific advice is an explanation of how Christian brethren "ought to walk [live] and to please God." (v. 1)

THE GOSPEL. ST. MATTHEW 15:21-28:

At one point in Jesus' ministry He left Galilee and took His disciples forty-five miles west through the mountains to the Mediterranean seacoast. Yet, as St. Mark states, He "could not be hid" (7:24), and the mother of a sick child found Him.

The incident says to us that even this stranger recognized that one's health—indeed, one's very life—is somehow bound up with faith in the Lord.



PSALM 86:

Here is a prayer for God's help. One has the feeling that verse 11 summarizes the writer's normal pattern of life: "Teach me thy way, O LORD, and I will walk in thy truth."

PSALM 142:

A lonely victim of persecution and imprisonment prays fervently for deliverance.

I KINGS 8:37-43:

This is a part of Solomon's prayer (vv. 22-57) on the occasion of the dedication of the newly built Temple in Jerusalem. He prays that even the foreigner who turns to God in prayer will be heard.

COLOSSIANS 3:12-17:

Those who are loyal to the risen Christ have become alive in a new way, as is obvious from their daily relationships (vv. 1-4). "And what-

ever you do, in word or deed, do everything in the name of the Lord Jesus. . . ." (v. 17)

Lent III, March 9, 1958

THE THEME:

Be followers of God as dear children.

THE EPISTLE. EPHESIANS 5:1-14:

In this portion of the ethical section of the epistle, the author says that the child of God imitates his Father. (See St. Matthew 5:48.) He then goes on to contrast righteousness and wickedness with the metaphor of light and darkness so familiar in the First Epistle of St. John.

THE GOSPEL. ST. LUKE 11:14-28:

Our Lord teaches that there is no halfway house between being one of God's faithful ones and being His enemy. This might be considered an elaboration of the meaning of St. Matthew 6:24.

PSALM 25:

Here is a prayer for God's help. It's appropriateness on this day is the

petitioner's earnest desire to live a life pleasing to God: "Show me thy ways, O LORD, and teach me thy paths." (v. 3)

DEUTERONOMY 6:1-9, 20-25:

Chapter 5 contains one version of the Ten Commandments. Take them seriously, says the writer, live by them, and teach them to your children. Then follows, in today's reading (v. 4), the familiar "first and great commandment." (See Leviticus 19:18 for the other.) How are these great truths to be taught one's children? By the way the family lives (vv. 7-9). Explanations as to the meaning of the way one lives come later when children begin asking questions (vv. 20-25). This wise writer has much to teach as to how genuine religious education really takes place.

I CORINTHIANS 3:1-23:

The Apostle explains that while we grow up slowly in the Christian life, yet we always belong to God. His Spirit lives in our bodies and souls. We should, therefore, treat them with respect, never forgetting whose they are.

Lent IV, March 16, 1958

THE THEME:

God feeds His people.

THE EPISTLE. GALATIANS 4:21-31:

This Sunday is known variously as "Refreshment Sunday"—a time to let up on Lenten disciplines and catch one's breath—and "Mothering Sunday," which is vaguely suggested by "Jerusalem . . . the mother of us all." (v. 26)

THE GOSPEL. ST. JOHN 6:1-14:

The "Refreshment Sunday" emphasis is partly suggested by the account of the feeding of the five thousand.

PSALM 147:

In this hymn of praise the poet sings of God's greatness and of His graciousness. God is the giver of plenty and provides for His creation.

EXODUS 16:4-15:

God provides for the children of Israel in the wilderness. The giving of manna and the feeding of the five thousand are events which, whatever their details, profoundly im-

pressed men that God strengthens and refreshes His people.

ST. JOHN 6:27-40:

Our Lord explains both the giving of manna and the feeding of the five thousand in terms that throw light on the meaning of the Holy Communion.

Passion Sunday, March 23, 1958

THE THEME:

Sacrifice, for us and by us.

THE EPISTLE. HEBREWS 9:11-15:

The custom of offering sacrifice to God is as old as Old Testament religion. Sacrifice was offered in order to do homage to God, to win His favor, or to secure pardon. Only the best was offered—the first-fruits, the lamb without spot or blemish, and so forth. In contrast to the temporal and imperfect sacrifice "of bulls and of goats," Christ "offered himself without spot to God," the perfect sacrifice made once for all time for our pardoning.

THE GOSPEL. ST. JOHN 8:46-59:

Here is one of the most fiery battles of words Jesus had with the authorities prior to His trial before the High Priest and the Sanhedrin. "We know Abraham and the prophets," they said in effect to Jesus, "but who are you?" His reply was, "I am the eternal Son of the Father." Only this One could make the perfect sacrifice for the sins of the whole world.

PSALM 51:

This is one of the Bible's great penitential prayers. What can a guilt-stricken person like this poet offer as sacrifice to God? He realizes that no material thing—animal or bird, money or service—can blot out his sin. Only God's pardon can do that, so he prays, "Make me a clean heart, O God, and renew a right spirit within me." (v. 10) The only sacrifice he can offer is that of a penitent heart.

ISAIAH 1:10-20:

The Lord speaks to His people through the prophet telling them that the sacrifice which is acceptable is to "cease to do evil, learn to do good." (vv. 16-17) Then follows one of the Bible's beautiful poetic statements of God's proffered forgiveness. (v. 18)

I PETER 4:12-19:

This epistle was addressed to first-century Christians who lived in a day of persecution. Christ endured suffering although He was innocent. His faithful ones who suffer in a similar way "for the name of Christ . . . are blessed." (v. 14)

Palm Sunday, March 30, 1958

THE THEME:

The humble King of Glory.

THE EPISTLE. PHILIPPIANS 2:5-11:

Here in a nutshell is St. Paul's belief about Jesus Christ. He who humbled Himself to become a man and to die upon the Cross is also Lord of all.

THE GOSPEL. ST. MATTHEW 27:1-54:

This is the description of our Lord's trial, crucifixion, and death. Even the Roman governor and the Roman centurion saw in the humble victim something of the royal majesty of the King of Glory.

PSALM 24:

This is a liturgical processional hymn addressed to the King of Glory.

PSALM 97:

Here is a hymn rejoicing in the kingship of the Lord: His awe-inspiring power (vv. 1-5), the universal evidences of His justice (v. 6), and the universal recognition of His supremacy by both gods and men (vv. 7-12).

ZECHARIAH 9:9-12:

This is the Old Testament prophecy of the coming Messiah which Jesus acted out in detail on the first Palm Sunday. While He was in truth the long-expected Messiah, yet He was a kind of Messiah no one expected. Hymn 64, "Ride on! ride on in majesty!" catches something of the spirit and meaning which the first disciples did not fully comprehend.

ST. MARK 11:1-11:

Here is the brief but graphic account of our Lord's triumphal entry. In the events of Palm Sunday and the week that followed, the prophecy about the coming Messiah came true more fully and more deeply than anyone dared hope for. "Lo, your king comes to you; triumphant and victorious is He, humble and riding on an ass." (Zech. 9:9)

The Parish Leaders' Institute

by William J. Coulter
Associate Secretary, Leadership Training Division

"We need *trained* leaders!" How often that cry is heard throughout the Church! In recent years the national Department of Christian Education has initiated certain training programs like the Parish Life Conference. It has adapted the National Council of Churches' teaching missions, developing them as Parish Life Missions. It has developed its Laboratories on the Church and Group Life on patterns suggested by the National Training Laboratory program in industry and education. These programs are still sorely needed.

There is also need for intensive training of parish and diocesan leaders such as is provided by the National Training Laboratory's three-day human relations training institute. (See *Adult Leadership*, April, 1956, pages 11-26 for a full description of one of the N.T.L. workshops as reported by Leland P. Bradford, Jack R. Gibb, and Gordon L. Lippitt.)

We have adapted this program as a Parish Leaders' Institute and have used it with a clergy group in New Hampshire, with summer students at Windham House, at the Training Program for Parish Assistants in Christian Education at Nashotah House, as well as in several parishes, among them St. Matthew's, Wilton Conn., and Christ Church, Lima, Ohio. The Department of Christian Education is now recommending the program on a wider scale, according to requirements listed below.

The increasing complexity of interpersonal, intergroup, and inter-organizational relations makes it necessary for an alert parish leader to know something of what the social sciences can teach us about improving human relations. A few old assumptions have been demolished. Others need to be. Parish Life Conferences and Missions, the training of church school teachers and mem-

bers of parents' class steering committees, soon make it plain that something more than good will and common sense is needed by our parish leaders, clergy and lay. In three full and contiguous working days at an Institute, a good many cobwebs of stereotyped thinking about individual and group relations can be swept away. Then the leaders of a parish can go on to gain new insights and attitudes.

As set up in the Parish Leaders' Institute, the three days include five types of sessions under the direction of competent leaders trained in one of our Church and Group Life Laboratories. Certain "general meetings" set the stage and help participants to get under way together. The same sort of meeting is used at the end of the three-day period to evaluate the change and improvement in the behavior of trainees. The Institute is not primarily aimed at adding knowledge of changing attitudes. Its purpose is to bring about sound behavioral change.

Easily the most dramatic part of the Institute is the series of sessions distributed throughout the three days that are usually known as "exploration groups." All of us need deeper awareness of ourselves and particularly, in the present context, an ability to recognize the effect of our behavior on others. Such awareness and sensitivity in human-relations situations are primary in the development of skills of interacting more effectively with others.

Strong support for the new insights of the "exploration group" experience comes in another series of meetings known as "integrative sessions." Here the research findings and theoretical knowledge are set forth in interesting experiments and demonstrations as well as in more straightforward lectures.

At other points in the plan of the Institute there will be four "skill sessions." Here the real training

takes hold as the leaders and trainees work together on ways to create and maintain change in themselves as group members and leaders. By this time, those participating have stopped thinking of the ailments of the groups to which they belong (groups both in and out of the Church) which are caused by *other* persons and have come to know something of their own needs as problem persons in groups. Skill practice is now extremely important. As the attitudes and skills of leaders and trainees develop, learning can continue, beyond the Institute, from everyday experience.

Learning occurs when persons are free. In experiences like the Institute, one of the necessary freedoms is for participants to be able to give vent to their feelings as strongly and vehemently as they may need to without the possibility of some staff person giving them a black mark. Therefore the Institute provides for several "off-the-record groups" throughout the schedule. Trainees in very small groups, sometimes at meals, are out from under pressure (no matter how kindly) of staff members and can truly share their feelings and convictions without someone else setting the agenda. This is a necessary experience that *will* happen somewhere. Wise planning gives it a time and place when it *may* happen healthfully.

To staff such an enterprise, there must be, for each fifteen trainees, one graduate of a Laboratory on the Church and Group Life and an observer of some ability. It cannot be emphasized too strongly that the leadership must be carefully prepared. The national Department of Christian Education is ready to help dioceses plan such training periods and make recommendations as to possible leadership. Inquiries should be addressed to the Rev. William J. Coulter, 28 Havemeyer Place, Greenwich, Conn.

speaking of Books



Lands of
the Bible

By Samuel Terrien. Golden Books, 1957. 97 pages. \$3.95

Rand McNally Bible Atlas

By Emil G. Kraeling. Rand McNally, 1956. 489 pages. \$8.95

Dr. Terrien of Union Seminary has written one of the most exciting books for children and young people to appear in a long time. It is a Bible atlas, with magnificent maps and drawings, and it has a simply written text with the historical information. It should be in every church school classroom from the fifth grade up, and teachers will find it useful for gathering the kind of information their students can use. It has an index.

Dr. Kraeling's Atlas is to be compared with those published by Westminster and Nelson reviewed in the October issue of FINDINGS. It is in a smaller format but has more pages. As a result, the maps and pictures lack the scope of the other atlases, but the coverage of Biblical history is more detailed. The size of the book makes it easy to place on a regular bookshelf, and many of its maps cover two pages.

So if you are buying an atlas, you have four choices, all at different

prices. The Nelson is the most expensive (\$15); the Westminster (\$7.50) and Rand-McNally (\$8.95) are about the same, and the Golden Book (\$3.95) is the cheapest. All are attractive and accurate. You need *Lands of the Bible* for your pupils and one of the others for your own reference work.

R.C.M.

My Prayer Book

Concordia Publishing House, 1957. 239 pages. \$1.25

Behold God's Love

By Hazel M. Hadley. Published for the Cooperative Publication Association by the John Knox Press, 1957. 239 pages. \$2.50

My Prayer Book seems well suited to the needs of senior-high-school youth. A cycle of prayers for four weeks, morning and evening, is followed by a longer, much fuller, section of prayers for Christian living, Christian worship, family life, occupations, national and international life, and prayers in time of sickness and sorrow. "Where to Find It in the Bible" is an interesting section, and outstanding stories and chapters of the Bible also are listed.

Behold God's Love is a collection of daily devotional readings for an entire year for junior-high young people, and it will surely prove to be helpful to this age group and also to older Christians. It covers many areas of interest and concern which need just such support as Mrs. Hadley provides. The use of this book might well result in a keener grasp of everyday Christianity, pictured in youth's vocabulary, a more vocal expression of one's own faith,

a deeper personal worship, and a more faithful use of the Bible itself.

Louise Hatch
Department of Christian Education

The Psalms for Today

By Thomas Coates. Concordia Publishing Co., 1957. 118 pages. \$2.00

This is a very helpful book for those who wish help in meditating upon the Psalms. Single verses from fifty-eight different psalms are interpreted simply and with meaning. Each meditation fills two pages. Richard R. Caemmerer, in his Foreword, says truthfully, "As the reader thinks each of [these meditations] through, he is drawn into communication with God and receives the stimulus for faith which God Himself has in store." The book will make good Lenten devotional reading.

R.U.S.

Why Baptize Babies?

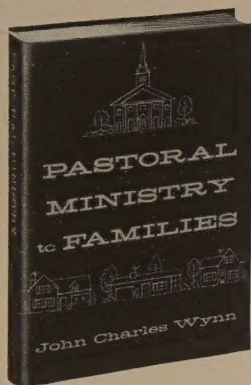
By Henry C. Coke III. Seabury Press, 1957. 64 pages. \$1.30

A great many lay people, especially those who live in parts of the country where the Baptist fellowships are strong, often wonder why the Episcopal Church offers the sacrament of baptism to infants. They find it hard to get a good clear answer to this question. Here is the answer they want. The author states frankly the objections which are voiced against our practice. He goes on to consider the New Testament evidence, which he shows to be inconclusive. The major portion of the book is then given to considering

the reason for infant baptism. Mr. Coke thinks, rightly, that it is because this sacrament above all others is the outward and visible sign of the spiritual truth that God loves people, takes them to himself, provides for them—all long before they ever get around to looking for God. He is *prevenient*, "coming before" our response.

Although church school teachers will not be able to use all the words that Mr. Coke necessarily employs, they will find that this little book gives them just the *information* they need in answering questions about baptism when their pupils ask them about it. And any adult can easily read the book for his own profit, too. Incidentally, parish priests ought to have a dozen or so copies on hand to give out to inquirers who wonder about our practice and that of most other traditional Christian communions.

(The Rev.) W. Norman Pittenger
General Theological Seminary
New York, N.Y.



Pastoral Ministry to Families

By John Charles Wynn. Westminster Press, 1957. 214 pages. \$3.75

The author of *How Christian Parents Face Family Problems* now takes up the role of the pastor in relation to families. This book is an expansion of material he compiled for pastors' seminars in family counseling over a period of several years. It is not surprising that the counseling chapters are the strongest part of this book.

This reviewer believes that readers of *FINDINGS* will find the opening chapter on the Church as the Family of God a restatement of the obvious, and suggests that it be skipped. The next chapter includes suggestions for assisting families to inaugurate or develop family prayers; these may be helpful. There is sound advice on meeting the needs of children when there is a death in the family and

on ministering to the whole family when there is serious physical or mental illness or a retarded child.

The chapter on the pastor as family counselor is worth the price of the whole book, especially in treating the relationship between the counselor and the person seeking help. Dr. Wynn points out six "booby traps" awaiting the uninformed in counseling technique. One he calls the "Do-sit-down-and-let-me-help-you spirit," another the "Now-just-tell-me-your-problem approach." If this surprises you, by all means order the book immediately!

Dr. Wynn was a delegate to the 1953 Conference on the Church and Marriage convened by the World Council of Churches, and his chapters on preparation for marriage and on counseling the married reveal that this is one of his major interests. He is no disciple of the Kinsey school, but all for "the grand old landmarks of morality." His suggestions for a parish program that will emphasize Christian attitudes toward sex as "integral to Christian education" will be stimulating even to those who agree with all of his recommendations.

(The Rev.) Edric A. Weld
Department of Christian Education

Growing Up in Worship

By Kathleen Sladen. General Board of Religious Education, Toronto. 1957. 173 pages. \$3.60

The following review is adapted, by permission, from the *Church Messenger of Canada*.

Mrs. Sladen clearly establishes a case for the formula "From Wonder—to Awe—to Worship." In so doing she turns over new sod. Usually in the Church we are all too ready to cast people into "experiences of worship." For several years Mrs. Sladen and her associates at St. John's Church, York Mills, Toronto, have been acting on the assumption that "Training in Worship" must be a forerunner to any significant "Experience of Worship." Much has been written to guide us as we have tried to develop worshipful experience, but very few have ever attempted the more difficult task of teaching us how to teach others how to pray!

Mrs. Sladen has attempted this; her book is the product of much wrestling, both with the spiritual problems and the down-to-earth hardships of trying to do this with-

in the framework of a large and complicated Sunday school program.

Recently Mrs. Sladen came to New York to lead a conference for teachers in our Church boarding and day schools. The material here contained under "A Filing System" made a most impressive impact upon a highly skilled group of adults.

To me the most valuable lesson emphasized is the basic rule that the younger children are, the more we should depend on a sensory appeal to open doors to what the Church has to say. The sensitive ways in which this is woven through all that is suggested for younger children makes this material especially valuable.

A superficial reading of *Growing Up in Worship* might give the impression that what is suggested here is at cross-purposes with the strong movements toward family worship and away from "Sunday school exercise." It should be clearly understood that Mrs. Sladen is dealing here with a curriculum of instruction preparing for more meaningful worship rather than suggesting worship services as such. A careful reader will note that most of the outlines suggested build directly into a greater appreciation of the prayers in which children are expected to take a vocal part when they come into the regular services of the Church.

To carry out the instructions, as Mrs. Sladen has outlined them, within the framework of the normal church school period calls for considerable reorganization of the usual curriculum. For this reason it may very well happen that much of the initial use of the material will take place in weekday groups or on a special series of Sundays when the normal curriculum is minimized.

The directions given in this book are simple and straightforward. They have been arrived at after a great deal of earnest struggle on the part of many people who have great depth of spirit.

(The Rev.) J. S. Wetmore
Director of Religious Education
Diocese of New York

Beginning to Belong

The Department of Christian Education, Diocese of Southern Ohio, 1957. 12 pages. \$.65 per copy, \$7.50 per dozen

In simple, direct, conversational language, this bright and attractive

booklet speaks to parents about how their baby begins his religious life. The sections on "beginning to belong," family attitudes, and baptism are particularly clear and convincing. The material on prayer, answering a child's questions, and observance of the Church's holy days, although very well done, will be more helpful to parents of small children than to parents of infants. Two pages are provided for recording the pertinent facts and persons related to the child's birth and baptism.

Beginning to Belong fills a great need right now. There is nothing on the market so appropriate for the rector to take to the new parents while mother and baby are still in the hospital.

Mary J. Pyburn
Department of Christian Education

The Mystery of the Cross

By J. E. L. Oulton. *The Seabury Press*, 1957. 64 pages. \$1.00

Here is a thought-provoking booklet on the Atonement. The five chapters represent lectures given to the students of Lincoln Theological College in 1956; each brings out a particular facet of the doctrine. Dr. Oulton begins with the mystery of the Crucifixion: its shock to worldly wisdom. He goes on to consider Christ's work as sin-bearer, the Cross in relation to the whole creation, and the appeal of the crucified Christ to human nature. He concludes with a chapter on the Trinity and the Atonement. There is good solid theology here to chew on. Dr. Oulton knows and expresses well the history of Christian thought. He always keeps his subject related to our need for wholeness of life today.

This reviewer found the value of the chapters a bit uneven; the first two were the best. But the glory of the Cross is the everlasting appeal of its many-sidedness to all sorts and conditions of men. Those who are not familiar with Hodgson's work on creation and atonement, or the treatment by Vincent Taylor and his colleagues in *The Doctrine of the Holy Spirit*, may well find Oulton's third and fifth chapters the most revealing. And there is no way round Abelard. His theology holds the stage in chapter four.

(Very Rev.) Richard H. Wilmer, Jr.
Berkeley Divinity School

ITEMS

Conference on small church schools • World Friendship Book and the World Convention on Christian Education in Tokyo

SMALL church schools, representing special cultural groups and enrollments under twenty-five children, are receiving the attention of appointees in the field and of National Council staff officers. The Rev. Ira A. England, Ed.D., special consultant on small church schools in the Division of Curriculum Development, met for ten days at Union Seminary, New York, with representatives of the Home and Overseas Departments, including missionaries from Brazil, Japan, and Liberia. He also met with a similar group at Roanridge, the National Town and Country Church Institute in Parkville, Mo., to confer on "The Teacher's Manual for Small Church Schools."

THE Leadership Training Division's *Teacher Training Guide* (The Seabury Press, \$2.00) is now in its second printing. Each parish will need enough copies for each trainer, but not for every teacher present.

REPRINTS of the Rev. Elsom Eldridge's article, "It's Nice to Know What You're Doing" (FINDINGS, September, 1957) and of Jeanne Thayer's letter describing how she had used this article in her own preparation (FINDINGS, November, 1957) are available from the Leadership Training Division, 28 Havemeyer Place, Greenwich, Conn. (Five or more copies, 5 cents each; fewer copies free.)

THE Protestant Lenten Reading List for 1958, selected by the Very Rev. James A. Pike, Dean of the Cathedral of St. John the Divine, includes two Seabury Press books: Pierson Parker's *Inherit the Promise* (\$4.25) and Randolph Crump Miller's *Be Not Anxious* (\$3.50). The list was published in the *Library Journal* of January 15.

ON August 6, the thirteenth anniversary of dropping the first atomic bomb on Hiroshima, thousands of delegates will meet in the Sports Arena in Tokyo to open the Fourteenth World Convention on Christian Education. (See news items in the March and June, 1957, issues of FINDINGS.) "A pillar of cloud by day and a pillar of fire by night will testify to the Lord's leading rather than to man's wrath," predicts Dr. Gerald E. Knopf, Executive Secretary of the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

In preparation for the convention, thousands of Christian leaders and teachers in all parts of the world are signing a "World Friendship Book" to be presented at the opening service to Christian education leaders of Japan, Nigeria, El Salvador, and Ireland have already sent their greetings. Several denominations in America have distributed World Friendship Book pages to all their church schools for the signatures of officers, teachers, and members of adult study groups. The national Department of Christian Education of our Church has sent World Friendship Book materials to all diocesan and district departments.

Opportunity has been given to individual signers to contribute to a fund which will be divided equally between support of Christian education workers in Japan and a travel fund for delegates from Asia, Africa, Latin America, and from some European countries where Protestants are minority groups in the total population.

Both signatures and gifts should be returned as soon as possible after February 1 to your diocesan or district office for forwarding to the World Council on Christian Education offices in New York City.